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THE SUNDAY SCHOOLS.

INTERNATIONAL LESSON FOR AUG. 1, 1886-LESSON FIFTH.

Explanatory Notes by Rev. John Hall, D. D., LL. D., New York-From The Sunday School World-Subject: "Jesus Honored."-John zii, 1-16.

It is intended that we should see how dif-ferent parties looked on Jesus—some in ad-miration and gratitude, some in scorn and hate. This is strange, but no more so than the way Hisgospel is regarded, some counting it the very word of life and resting on it, and some treating it with scoffing and contempt and planning by books and talks to destroy ft. In a sense Christ, with His gospel of peace, sends a sword on the earth. He unites believers, but He divides them widely from

We have here honor done to Christ in two ways—in a private house and in public; the former by an individual, the latter by the multitude. Each makes a picture, the like of which we have nowhere else in the world, and each has a dark background. Study the pictures in their order.

I. In the private house. It was in Beth-any, of which we know so much that we need not go back to it. One great object of attention there at this time was Lazarus. That this supper-the main meal of the day-was in another house than that of Lazarus may be in-ferred from Lazarus being mentioned as "sit-ting at the table." That Martha served was like her-capable, practical and neighborly. fery often friends and neighbors in the simforms of life do the like of this still, at ge entertainments. The time was "six days before the Passover," mentioned to ex-plain v. 7, and to show the relation of all rences to the crucifixion so near at hand. So Lazarus is mentioned as throwing light on the facts of va 10-11, which see

We have nothing in our habits that would help us to understand the anointing even of the feet of Christ with precious ointment, but it was not difficult according to eastern ways. The guests reclined, their feet not under the table as with us, but outside. They wore sandals easy of removal, and the washing of the feet on arriving at a house was common, rendered necessary by the dry dust on their feet, only kept from the ground by sandals. The peculiarities of this are three: (i.) That Mary did it. She is not to be confounded with another who did the like, but who is described as a "sinner." There is not a particle of evidence that any stain rested on the character of Mary or Martha, or indeed of Mary Magdalene, to whom tradition, and the habit it produced of calling certain institutions "Magdalen asylums" has done great injustice. Mary was loving, grateful and devoted to Jesus, and she wished to show this. Her brother's return to her was too great a blessing to be soon forgot-

(2) The value of the spikenard (there is no use in perplexing pupils about the nature of it. It was a liquid perfume, nard, probably called so from the place of its manufacture, like can de Cologne), some well known and costly perfume, of which she, from her means (though the family appears to have been com-fortable), would not have been expected to nd so much. Good women often surprise the world by their deeds.

3. The wiping with her hair of the Saviour's feet. (His body was, according to the other evangelists, also anointed. This of his feet John emphasizes.) The apostle Paul, who was observant and practical, says of a woman that long hair is a glory to her—a fitting and beautiful ornament. Notice the use to which this woman puts her hair. Let us give our best to Christ. Often sermons have been preached on the "house filled with the odor;" he fragrance of piety, unselfishness, self-sacri-les, devotion, fills the place. Alas! how many "bad odors" there are in many dwellseifishness, jealousy, quarreling and or, to change the figure, skeletons in

Now for the dark background. Listen to Judas, the traitor, lamenting that so much Judas, the traitor, lamenting that so much money was wasted that might have been siven to the poor! He was treasurer of the the company's little means (see Revision here) (v. 6). He was not sincere any more than those who deplore money spent on missions at home and abroad while there are so many poor at our own door. As a rule they de for the poor. As a rule those who do the most abroad are the best friends of the poor at home. And what is the whole amount spent on missions, churches and the like, ared to what goes to pleasure and sin!

ur our Lord's defense of her (vs. 7-8); "Let her alone," etc. He knew she had prepared for this, kept it (see the Revision), de-nied herself in other ways, perhaps, to do it. And there was more fitness in it than she knew. He knew it; it was as if she did it for his burial. (See John xix, 39-40.) She "builded better than she knew." So many a Christian worker obeys a noble impulse, with no idea of all that God sees in it and all that will come of it. Jesus mildly puts the case of the poor. They will always be within reach of hindly hand. As for him he is soon to be from them. It is calm, dignified, and lat one would say when consciously nonr.) end, when passion seems signally out

Then we have two or three explanatory ent. (1) The crowd is accounted for 9). They knew he was there, and they shed to see Lazarus. The love of the sensational is deep and widespread. (2) The plan of the chief priests to put Christ to death was going forward, though against difficulties, for his hour was not yet come. The "also" of v. 10 shows this. (3) They meant to get Lazarus also out of the way. He was a stand-ing, living witness to Jesus' power, and so far to his Messianic claims. (So in v. 11.) He was, remember, the third case of restoring to

H. The public demonstration (v. 12-15). thany was a suburb of Jerusalem. Jesus was known to be there. His fame was now wide-spread. The hope was rife that at length the spread. The hope was rife that at length the coming King was near them. They wished to show their feeling, and, as the manner of the Jews was, took branches of palms—not signs of victory, but such as were used at the feast of tabernacles—put them on his path, waved them with accompanying acclamations from the Psalms. (See Fs. cxviii, 25–26 and study v. 22 which refers to suffer-"Hosanna" is the Hebrew Save, we , in Greek form.) As we learn from the xxi, 1-6, Jesus knew their intention, all in with it, secured an ass on which to ride—a common steed in those days—and not regarded as with us. Horses were for heathen kings, and the importing of them for state and for military ends was discouraged as leading to imitation of foreign ways and trust in visible resources. (See Deut. xvii, 16; Pt. xxxiii, 17; Isa. xxxi, 1; Hos. xiv, 3). He

unced himself to the believers of

prophecy as the premised king, according to Zech, ix, 9. John does not give all the details as fully as does Matthew, writing for the Jews; but he gives enough to let us uniformly the prophecy and how the Phariness and that things: coming to a point where they must et...
go down. (See v. 19.) They and the compriss were of one mind against Jesus. It was one of many cases where the "upper lasses" were in the wrong.

Now we look an instant at the background

(v. 16). Plain as all this seems to us, the disciples did not see the meaning of it. We may suppose that they looked on in wonder, shar-ing possibly, notwithstanding all that Jesus had told them, in a vague hope that He was about to set up the kingdom in visible splen-

It will be noticed that we have not entered into the discussion of the varying uses of language on the "six days before the passover." Had there been any obvious error as to time, the keen critics of earlier days would have pointed it out. One goes to a friend's house on Monday, leaves on Saturday. He may say he has been there six days. His host may say: "Why, you have only been four." Both are true in the sense of the speaker. Better let us dwell on some great points here illus-

(1) Christ is under death sentence (John xi, 17-48). But He is honored as the Lord and giver of life, and He accepts the honors, wing the sentence.

(2) There are unconscious prophecies. Mary gives out one (v. 8), just as Caiaphas, in John

xi, 49-53, uttered another.
(3) Gratitude is a grace that Jesus values. What have we that is too good to give to Him or for His cause? (4) The poor are not to be forgotten, and

Christians are their best friends. But many a Judas has pretended regard for them. Not only so, but some of the worst men the world ever had have set up institutions for them and made their deeds their righteousness. (5) Christ is once more the occasion of division. The common people of the Jews favored Him. The leaders, the ambitious rulers, rejected Him.

(6) Christ is a king, a true and real king; but here for obedience and suffering. His glory follows. This is only a prophecy of it.

(7) Disciples need the Holy Spirit to enable them to fathom the depths of redeeming grace and the working of divine wisdom and power. (See John ii, 22.)

How many bald heads you see. Work, worry, disease, dissipation. These do it. Parker's Hair Balsam stops falling hair and restores gloss and youthful color. Exceptionally clean, elegant, a perfect dressing, not greasy. Prevents dandruff.

THE MARKETS.

Provision Market.

NAPOLEON, O., July 28, 1886

[Corrected weeklyby A . Bradley.] Apples green, per bu.... Apples, dried per D....... Becswax Butter Eggs perdozen. nions perbunew..... 215 Meat Market. [Corrected Weekly by John Diemer.] Venl calves Flour, Feed and Grain. [Corrected weekty by J. Koller.] Wheet, No. 2. Red Corn per cwt....

20 50 1 10 1 00 75 1 00 80 80 65 1 00 2 50 35 600 50 Boteman Ossa
Buckwheat.
Koller's No. 1 flour per sack.
No. 2 flour.
Roller's No. 3 flour per sack.
Roller's No. 3 flour per sack.
Rye flour per sack.
Boatted meal per sack.
Corn and Oats Chops percewt.
Bran per cewt. Bran per cwt...... Salt per bbl....... White Lime...... Water Lime..... Kalsene Plaster...... Plaster Hair per bu...... Blacksmith Coalper Tou... Buckwheat persack. [Correctedby H . H . Vocke & Bro.] Buckwheat
Michigan sait per bul.
Buckwheat brandser bushel.
Buckwheat flour per suck.
Genoa lime per bbl.
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Napoleon, O., July 14, 1886.

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in neatness and the grace it gives a woman's form, and

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Estate of Levi Pittman, deceased.

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Dated this 17th day of June, A. D. 1886.

SUSANNAH PITTMAN.

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